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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is replaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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ESTERO, FLA., APRIL 10, 1906. A. K. 66.

Whole No. 653

The Progress of the Koreshan Movement.

The Encouraging Outlook of our Work; Results Already Accomplished; Obstacles Yet to be Removed; Ultimate Triumph Assured.

KORESH.

AS WE HAVE TAKEN one more semi-annual step in the progress of our career toward the goal of the Koreshan hope and aspiration; one more stride in the confirmation of the righteousness of our purpose, it is well that we take a circumspective view of the past, present, and future, and its character, in the light of the revelation given to us for our functional exercise in the inauguration of the kingdom which we are called upon to establish. There are many sides to the great issue of our call to the annunciation of the science of Universology. This science involves every phase of human thought; its science of cosmogony lies at the very foundation of all of its purposes and activities. Our present purpose in the contribution of this paper is more particularly to glance at the material progress of the past, to define the condition of the present, and to prophetically judge of the immediate future in the light of the fulfilment of the promises made when we were assured of the divinity of the call to leave the world and prepare for the great and dreadful day of the Lord, at hand.

In our acceptance of the citizenship of the Lord's kingdom, we did not renounce our allegiance to the Government under which we live, nor did we relinquish any of our rights as free-born American subjects, which right in our day is greater than to have been a Roman emperor in the very height of the glory of that once magnificent imperial reign. A little body of people migrated from every part of the United States and from other governments of the world, to work out the problems of life upon the basis of a united fellowship in

conformity to the principles of the Christian doctrines as we have the right to their interpretation. Our migration to this wilderness was not until after we had made some progress in the development of a practical communism.

When, in the inauguration of the Christian system, the followers of the Lord Christ entered into that compact by which it was made possible for them to carry out the commandment, "Thou shalt love thy neighbor as thyself," they found it necessary to enter into communistic relations; and as many as received the Holy Spirit went and sold their possessions and brought the price of the things they sold and laid it at the Apostles' feet, and they had all things common. This was the unmistakable character of the beginning of the Christian system, as it first found its existence in the Christian era. From this condition and characteristic of the early church the Christian system has declined, until not a vestige of the original remains to determine the quality of that Christianity which characterized its condition in the beginning.

Have any people a right in this American Government—which professes to guarantee the liberty of religious conviction, and the right to worship God according to the dictates of the conscience—to return to the principles of the original Christian conception, and to lead a life according to its early practices? Not if modern Christianity has force enough in opposition to the principles of a non-Christian government to prevent such a consummation. It was a glorious day for the liberty of conscience when the infidelity and atheism of

The Flaming Sword

the age stepped into the breach of religious fanaticism, and compelled this government to reverse the demands of a deteriorated Christian church. It is well for the age in which we live, that we are not under the power and influence of a modern Christian authority. We may be proud that we can boast we are not a Christian nation, according to the modern interpretation of what constitutes Christianity. We are a nation of atheists and infidels; and agnosticism as a title, rather than Christianity, indicates what we are as a factor in modern civilization. Infidelity has given us the right to the exercise of our reason, on all the lines of that investigation which may disclose to the world the resources of intellectual light and power.

We have made in this wilderness—somewhat under the protection of what is called government—some progress on the line of an industrial wealth, which precludes the possibility of competition with one another, though we are not yet free from the necessary competition with the outside world. The Koreshan Unity has procured a number of thousands of acres of land, which we are improving, clearing up and getting into agricultural conditions. We have become somewhat acquainted with the soil and the climate, so that our labor in the direction of procuring the products of agricultural industry is meeting with good results and a great promise of success. Our park system is in a fine state of development, and our structural interests are affording the promise of future surprises to those who may be so fortunate as to escape the great and dreadful day of the Lord about to overtake the world, and to find a haven of rest with the people who are preparing conditions for the rescue of the fugitives from the revolution.

We are under the condemnation of that benighted ignorance which calls itself Christian. And why? Because modern Christianity sees in our effort the possibility of conflicting with that power of the love of money which actuates not only the atheistic world, but withal, the prostituted Christian system. In the effort and the progress we have made toward an industrial success, we have made the discovery that we are in demand in so far as our money is wanted, or our political sagacity and power may possess an influence. We are tolerated in proportion as we may add to the demands of that particular greed which constitutes the active force of the modern world. We are not receiving our rights as American citizens, from the Government to which we have sworn allegiance. And why? Because the Government is not free from religious and other prejudices, which are allowed to militate against that liberty which it professes to insure.

In the opening up of this wilderness we (as a little body of people) made application to the postal department of our Government for a post-office at the town

of Estero, which we instituted and to which we gave a name. We conducted that post-office for a number of years, faithful to every trust imposed, and to the entire satisfaction of the community and to the Government which we served. In due time there arose jealousy and a determination on the part of an enemy to destroy our influence with the Government, and to have our post-office removed. The individual who inspired the movement against us was a professed Christian, but as thorough a hypocrite and scoundrel as ever the good God permitted to possess a footing upon American soil. Preposterous lies were invented and reported until the Postal Department without any investigation removed the office, to the great inconvenience of more than nine tenths of the citizens of the vicinity of Estero.

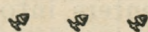
The Postal Department of the Government of the United States, through the prejudice of the department, without consideration moved the office into the woods to suit the convenience of one man, not even a friend of the Administration, to the inconvenience of about two hundred people who, as to every voter, supported the republican Administration. We have appealed to the Postal Department to relieve the situation, but it looks at the lying reports of our enemies and refuses to grant our petition. We may not have the gratitude of the Administration for our efforts to insure it of our favorable attitude; but we still maintain that we have rights as Americans, and will assert them, and perhaps there may be found a way out of the difficulty.

More than a year ago the Koreshan Unity incorporated a town covering one hundred and ten square miles, and including about seventy thousand acres, which is thoroughly organized under the name of Estero. Outside of our town there is no Estero; and there is no post-office in the town, in reality, while there is a post-office in which one man is accommodated, out of town,—one man who is an enemy to the present Administration, and a decided enemy to our little community. We are asking the question, Is there no redress? We are asking the question, Has an incorporated town, subject to the laws of the county, state, and to the United States, any rights as an incorporation? We often see reports in the county paper of events occurring at Estero; but the fact is, unless authorized by some member of our community, these events, which are of no particular importance to anybody, are not occurrences of Estero.

It looks rather peculiar that a community of a large number of citizens is not entitled to the respect of the Government, because some lying scoundrel has gratuitously furnished the Government with a bundle of moral rot invented by the one contributing the gratuity. We are not pleading for any favor from the Administration; but we will be in an attitude to demand our rights as Americans. These, our readers, are some of the con-

licts which continually sharpen the swords of our militant aggression, for we are not yet in the fulness of the Church Triumphant. We are yet in the militant stages of our career, and are still fighting the battle of Armageddon. As a community we are not in any way fearful of the final results, for we are certain of victory over every enemy.

What is in the future for the progress and the development of Koreshanity and its Universology? We shall bring to our citizenship thousands of the people of God who are looking for the establishment of righteousness, to swell the number of our community and to make its influence felt in more ways than one. We say this not to boast, but for the encouragement of those who look to this movement for that relief which can only come to the world through the veritable reformation of the heart and soul of man. In the successful issue of Koreshanity lies the only hope of the world. This may seem a boastful declaration; but nineteen hundred years ago there was a boast of the power which would be yielded by the followers of the Lord and Savior, Jesus Christ. The great Roman empire which ruled the civilized world was made to succumb to the influence of the power of that one crucified Man of Galilee. The force of Koreshanity has the same authority; and from the light of mental illumination we are prepared to enunciate the declaration that Koreshanity will prevail, and future generations will arise to call the advent of the Koreshan System a blessing to the world.



THE HALLUCINATIONS OF MODERN SCIENCE.

Marconi's Fatuous Speculations Concerning Interplanetary Communication; Revelation of the True Source of Being Already Made.

KORESH.

IT IS ASTONISHING to what depths of folly a misconception of the structure and function of the universe will lead the human mind. It looks as if Marconi's hallucinations are being taken seriously by some of the journals of the day; columns and pages of the daily papers being devoted to the annunciation of Marconi's tower of Babel, through which means the inhabitants of our benighted world are to gain some knowledge of the mysteries of being. Even the leading Christian minds are expecting extravagant things of Marconi's experiments. How easy it is to forget, even in the face of the professions of modern Christianity, that God came into the world nineteen hundred years ago to enlighten the world and demonstrate the facts of immortality, the source of all being, and the channel through which life comes into the world and to its inhabitants. If it be true that upon Marconi depend the processes of intercommunication and the opening of the way to the secrets of being, then all that doctrine of life about

which Christianity prates, is but the babblings of the puerility of ignorance.

The true source of being has either been revealed, or that which is called the Light of the Christian world is a fake; and it would be better for modern Christianity to confess its ignorance and cease its prating, or otherwise to arise enmasse and denounce that entire source of ignorance and uncertainty called science. So far as Marconi's influence regarding science is concerned, he might as well be talking to the inhabitants of Mars as going about any other business; for while he is inventing processes for communicating with the inhabitants of that imaginary world, he will not be in any lesser or greater mischief.

The Koreshan revelation of the universal structure and its functions has reduced speculation to absolute science, and has confirmed the declarations of Moses, the prophets, and of the Lord Jesus the Christ of God. The physical planets are but the types of planets as they actually exist. The planets as they are seen apparently in the physical heavens, are the reflections of mercurial disks moving in the interspaces of the laminæ or plates which constitute the metallic strata of the earth's environing shell. The true planets are the phases of human life; and the inhabitants of a planet may be of a natural or a spiritual character. The natural inhabitants of Mars are the warriors of the world; and their spiritual sphere is in close proximity to the natural world, the only separation being that of quality and not that of space.

The physical sun is the light of the physical world or universe. It is the only sun except that of the spiritual world, which is a sun of spiritual mentality, and not of physical light at all. The sun is placed, through the operation of the laws of the physical universe, to give light upon the physical earth, while the sun of the spiritual world is for spiritual enlightenment. The stars are points of light placed in the heavens to give light, as declared by the great lawgiver, Moses. If all of the science of modern times was aggregated into one mentality, the light of the mind of the great Medium of God's enlightenment of the world would so far outshine it all as to make of what the world calls science, the midnight of Egyptian darkness.

John, in the light of Biblical prediction, came to bear witness of the true Light of the world, and he said: "This was he of whom I spake; He that cometh after me is preferred before me: for he was before me." "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record, that this is the Son of God." I

would give more for the light of God which the Son of God brings into the world, than all of the modern stuff which is called enlightenment regarding the source of being and the origin and destiny of the human race.

But some will say, the light of the Christ is nothing compared with the knowledge of modern times regarding science. The light which the Lord came to bring has not reached the zenith of its glory, for the world descended into the long night of its regeneration. Since the Lord came into the world the light of the Christ went into the darkness of the medieval ages, and its light is but now springing into the day-dawn. All that appears to be the light of the world is but the reflection of the influence of the Son of God, who came to bring the world into the glorious light and life of the new day. Modern astronomy is the product of the night, not of the day. The Lord Christ, the bright and Morning Star, while shining in darkness was seen by the inhabitants of the earth, but the Light was no more comprehended than the light of the natural Mars, of which Marconi imagines its inhabitants are attempting to communicate with the benighted ones of this little world, among the lights of the universe.

The bright and Morning Star will bring into being the offspring of his generations; and these stars will shine into the darkness of the human ignorance which has been benighted through the hallucinations of what the world is calling science. Marconi will not be in communication with the inhabitants of what the scientific world calls the planet Mars, in two, nor in ten thousand years. But the writer is in communication with Mars people every day; and if any desire to know what the Martians are doing and what they are doing it for, they have only to communicate with us and we can give them all the information wanted, without waiting for Marconi's tower of Babel to be completed.

THE SCIENCE OF THE ATONEMENT.

The Law of Conjunctive Unity of God and Man as Typified in the Rites of the Hebrews.

KORESH.

THE DOCTRINE OF THE CHRISTIAN SYSTEM, as it now obtains regarding the Jewish sacrifices, is that they merely pointed to the one sacrifice of the Messiah for the sins of the world; that they were merely symbols or figurative offerings by which Jesus was represented as being immolated as a propitiatory atonement, whereby the wrath of God should be appeased and the divine justice satisfied. The sweeping statement that the Jewish sacrifices pointed to Christ, does not meet the question when we enter into a profound inquiry as to the purport and significance of that system. Why such variety of offerings? Why should bulls, heifers, rams, goats, kids, lambs, doves, etc., be so dis-

tinctively named for specific offerings for special uses and relations, if they merely pointed to the unique crucifixion of Jesus at Jerusalem? This universal conception of the modern Christian church comes from a misconception of God's character and the relation of man to God. Every sacrifice was representative of some principle of the human mind as inhering in the domain of the affections (desires or loves), or in the domain of intellection. Animals usually signify natural affections; birds signify wisdom or knowledges, and heavenly affections.

Jesus was the embodiment of the divine attributes, the manifest form of those attributes. He differed from other men, in that he was the manifest life of the world, while other men are in the form and quality of death. He said, "I am the way, the truth, and the life." He could not have been the Savior of the world except he was the embodiment of the salvatory attributes of the saving potency, the divine good and the divine truth. Jesus did not in the one incarnation, as manifest at the commencement of the Christian era, take upon himself the sinful human nature. God took upon himself, or rather manifested himself in his own human nature. The Jehovah plants the germ of himself in the human race. This germ, through its embryonic stages, is developed by successive degrees from age to age, requiring the entire Zodiacal or precessional cycle of twenty-four thousand years for the completion of his involution. During the various degrees or stages of progress, the developing Jehovah enters into prepared matrices or wombs. The matrices are embodied, as to outward form and organism, in that arrangement of society called the church. Without the church the process of gestation could not progress.

During the progress of the church the involving humanity—the Yehovistic man, passes through a succession of embodiments or partial reincarnations, in which the outward development agrees, in a measure, with the degree or stage of progress reached by the developing *Yehovah*. The name assumed by the *Yehovah* and by which he is known, agrees with the stage of development, for the name expresses the quality. From Abraham to Jesus, who was the real *Jehovah*, there were many embodiments, all of them sinful manifestations until the perfect Christ came, who put off entirely the sinful nature of man belonging to the maternal element of his being; namely, the element of the old will. He was therefore the perfect will of God, and he came to perform or execute this will.

The Word of the Lord came to Nathan the prophet, saying, "Go and tell David my servant, thus saith the Lord, thou shalt not build me an house [temple] to dwell in: For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to

another." If we accept the declaration, "Ye are the tabernacles of God," we can understand the principle by which *Yehovah* could say, "I have not dwelt in an house [a perfect human body] since I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another." Tabernacles signify such as are being perfected in life; and tents, such as are being perfected in truth. *Yehovah* had passed from one embodiment to another through the age, but had not dwelt in the real temple until the Christ came, when he had involved a perfect outward Manhood, the visible *Yehovah*, the Savior of the world. The assumption of the sensual humanity, the sensuous nature which by degrees through the ages had been put off, was during the progressively developing and involving states subsequent to his translation.

When Jesus was born he came forth from the Father, begotten in holiness (wholeness), for it was said of him to Mary: "That holy thing which shall be born of thee shall be called the Son of God." The sinful humanity was emasculated before this final incarnation, and thus he became and was the *life* of the world, the *Savior* of the world. The three temptations through which it is said he passed, were merely symbolic or representative of the three universal stages of the involution of the three natures; the heavenly, the spiritual, and the natural, the last of which is from the beginning of the age subsequent to the translation, until his incarnation at the "second coming," so called. Through this last he puts off the sinful nature belonging to the male, as before he had put off the sinful nature belonging to the female.

It is hoped that the reader already comprehends, to some degree at least, the great truth that the translation of Jesus was the dissolving of his material organism and its transformation or conversion to Spirit; and that in the descent of the Spirit the Christ descended into the race. Therefore, through the past nineteen hundred years, the God-Man has been passing down through the various degrees of the sensual nature, and through this process has assumed again the nature of sinful humanity. He thus becomes sin, who at the time of his incarnation knew no sin. He is thus made to be sin literally and in fact, so that in his assumption of the sensual and sinful nature of man there has been enacted no farce, as would be the case according to the doctrines of modern Christianity.

(TO BE CONTINUED.)

In the expressions of Nature we behold the purposes of the Almighty. There can be no question but that Nature is a true unfoldment of what was contained in the germ of its propagation. If correctly rendered into the terms of common language, she will reveal to man the true character of the causes of her being.

New Century Studies and Reviews

Lucie Page Borden

SUSAN B. ANTHONY.

A Brief Sketch of the Life and Character of the noted Advocate of Woman Suffrage; Her Work a Prophecy.

THE NEWS that one of the greatest exponents of woman suffrage has passed away, lamenting almost to the last hour, that so little has been done for liberty, seems to mark a decisive point. Susan B. Anthony was one of the best known women in America. Her name has been before the public ever since the origin of the movement. She has passed one of the milestones in seeing the celebration of her eighty-third birthday, but alas! she was even then suffering from the physical disability which resulted in her last illness. She has crowned her work in New York by the enthusiastic speeches of the distinguished men and women who met to honor her anniversary. Now she has gone the way of all the earth.

Some little review of her traits and characteristics has been furnished by nearly every newspaper in the country. Her talents, her devotion, her disregard of obstacles, her ignoring of self, her pursuit of high aims in the face of ridicule, have been extolled and with right, for she was utterly fearless in her work.

Her wit was ready. Witness her retort to Horace Greeley in a convention, when he said: "You know the ballot and the bullet go together; if you vote are you ready to fight?"

"Yes, Mr. Greeley, as you fought in the civil war—at the point of a goose-quill."

In regard to marriage, the position she took is defined by her words when some of the leaders in her own field of effort married. She said: "It seemed as if such women might make a sacrifice and consecrate themselves to the great needs of the world, which were demanding the services of the ablest women." Again she said, "I would not object to marriage, if it were not that women throw away every plan and purpose of their own life to conform to the plans and purposes of the husband's life."

The epoch marked by the death of Miss Anthony, who braved ridicule for an unpopular cause and devoted herself with singleheartedness to the cause of women's emancipation, shows two things: First, women have entered all professions without disappointing their employers or themselves. The correspondent of the *New York World*, in reporting the Susan B. Anthony luncheon at the Astor, said the ladies were seated at tables according to their professions, which he enumerated. There were women lawyers, women preachers, women poets, women editors, women dentists, women musicians, women philanthropists, women physicians, women humorists, women architects, women artists, women sculptors, women designers, women singers,

women nurses, women oculists, women writers, women engineers. The second point to be noted in this period of the work is the retrograde movement which is seen in so few states being open, even in municipal politics, to women. This was the subject of grief to the celebrated leader in her last moments. When so much has been done and so well done, why is not equal suffrage crowned with success at the nation's capitol?

The simplest solution of the difficult problem in causation would come from the advancement of the sign Aries from Pisces into Aquarius, which is the age of truth or of the Water-carrier, water being the universal solvent or the symbol of truth. The past fifty years have seen the introduction of the specific event noted by the prophets of old,—the beginning of a new dispensation when woman's curse of multiplied conception and subjection to her husband is to cease. Miss Anthony and the leaders of the suffrage movement associated with herself, have done much and deserve the highest praise for their earnest efforts toward the end that woman be acknowledged as a citizen, equal in rights and privileges with those whom she brings into the world. She said once in a teacher's convention in 1853: "Do you not see that so long as society says woman has not brains enough to be a doctor, lawyer, or minister, but has plenty to be a teacher, every man of you who condescends to teach, tacitly admits before all Israel and the sun that he has no more brains than a woman?"

These women have been faithful and devoted in the interests of justice, and the reward of their efforts is coming to them in the future. They are not going to be defrauded, but the cause of purity is to be exalted through the emancipation not only of woman, but of the race from the bonds of lower tendencies.

The Water-carrier is the constellation that marks the zenith of human progress, because during the time of its dominance the truth is known in its fullness and in its pristine beauty. The next two thousand years will form the richest period in human history, because women will be put in positions of greater import than they suppose. The torch lighted by Miss Anthony has shown that women are selfish, that they yield to the lesser interests of life, that they are not willing to do what they can, oftentimes, for the cause of their own sex; but in the future whose bright gleams irradiate the sky, they will not only fill positions of trust and responsibility, but will conserve the forces of life as they should. This does not mean that the whole race will enter upon celibacy, but that marriage itself will be redeemed, and that woman will be lifted out of the degradation of being either a doll or a tool. The "Doll's House" of Ibsen is the bitterest satire upon the position of those who contend that a woman is happier and better under the yoke. Poor little Nora in her ignorance is the product of society. She is also the product of man's desire to treat her as an inferior, which reacts upon his interests.

The discernment of the prime minister of England told him once that the government of the state was

virtually in the hands of the wives of the men who stand at the head of the nation; and Lord Beaconsfield, in one of his novels, has shown Endymion Ferrars, advanced to the head of his country's ministry by the support of a woman whose love did more for him than anything else in his whole career. It is an open secret that the distinguished author has sketched his own history in this work, and that the hero of the book is himself. He thus acknowledges that his diplomatic talents, his learning, and his wit were all subordinate in pushing him forward, to the influence of the love he was able to inspire in one woman.

It is vain for man to want to be alone when the Almighty took the trouble to create a helpmeet for him. The reason why the Almighty did it is because God himself is biune or male and female; therefore it is useless to refer to the preachings of Paul as supporting the theory that woman is naturally inferior. She is not inferior, only different.

The throne of the universe in the hands of a woman! What does that mean save that in her mind shall dwell the forces of Divinity? What does it mean save that she will be the mouthpiece of the Almighty? There is plenty of time before the women suffragists. They have the Golden Age before them. They need not lament because there are only three states where equal suffrage is in view.

"The future is mine!" that should have been Miss Anthony's words, for in working for the beginning of God's kingdom in earth, which must come through the awakening of woman to her higher duties, she has wrought upon the invisible garment fashioned in the heavens. She builded better than she knew in thinking that some women might consecrate themselves to the work of arousing the sentiment of the world in behalf of the emancipation of the sex. Her sisters will call her blessed because as she said, she rushed into the breach without stopping to think of herself in an unpopular cause.

The function of Koreshanity is to indoctrinate women into the knowledge that salvation from sin, sickness, and death is in the conservation of the sex forces and the polarization of the affections upon the Author of life, who is set for a sign in the heavens as the Water-carrier, and in the earth as the Truth-bringer.

The French National Airs.

THE FRENCH national songs have been presented in New York by M. Tiersot, the admirable librarian of the Paris Conservatory. It is a singular thing that the majority of them should originate, not in victory but in defeat. It is said that the very earliest songs were sometimes the product of the popular imagination heated by the battle field. The Marseillaise, by Rouget de Lisle, is the most popular and the best known. It was written at Strasburg for the army of the Rhine, just after war had been declared in 1792. The young author was but an amateur, and after a banquet at the Mayor's house one evening, where the in-

significance of the French national airs was deplored, he retired to his room and composed the words and music before he slept.

The next morning, bright and early, he tried the song. Was it as good as he thought? Well, he could not tell, so he and his friend hurried to the Mayor's to see what he thought of the new piece. The Mayor was in his garden enjoying the dewy freshness of the bright morning. He was delighted with Rouget de Lisle's effort, and he called his wife to try the song with them. So the Marseillaise was born, but it was not christened. That was done by the volunteers from Marseilles who got the song, and in their march to Paris made it popular. Since then, no army has gone to battle without the stirring notes of the young soldier's air to inspire it to martial bravery.

This song was not due to a defeat; but the pretty little chansonnette, "Marlbrough s'en va en guerre," which every French child knows today, started in the days when the most redoubtable adversary of the French was Queen Anne's general, the hero of Hochstædt, Ramillies, and Malplaquet, where the honors of war fell to the English. When Marie Antoinette wanted a nurse for her first child, the little dauphin who died before the stormy times of the Revolution, somebody sent to the provinces for good old Madame Poitrine. As soon as she came to the palace she began to dandle the royal infant and sooth its cries with the little air of "Marlbrough." It pleased the queen of France and she fell to humming it too, and soon all Paris was humming the same tune, for where royalty sets the fashion, everybody follows, down to the street gamins. It is well known that the canaille itself protested when the custom of giving *lettres de cachet* to dispose of inconvenient relatives was renounced by the court; indeed, an old fruit-seller of the Halles sent the king a petition for a *lettre de cachet*, because she wanted to get rid of her daughter whom she feared was about to disgrace her by a *mesalliance*.

The "Fête of the Supreme Being," held during the Revolution, which was not so godless in its own opinion as in that of its victims, was marked by a hymn, composed in its honor by the poet Chenier. This was rendered with good effect by M. Tiersot, whose instructive lecture was enhanced by his musical examples. The vigor and the spirit of the nation come out in its songs. Those who pretend that the French have no sort of an epic may think of the Song of Roland, who was the famous hero of the Vale of Roncevaux, where he accomplished prodigies of valor, and with his naked sword pierced the rock to cover the retreat of Charlemagne's army.

The musical compositions of Jean Jacques Rousseau formed the subject of another lecture by M. Tiersot, who showed that the value of these musical texts depends largely upon their simplicity. The influence of music upon the national character might well form the subject of an entire essay, for it is a theme of great interest. Enough was said by the distinguished lecturer to indicate that the French have always been most sen-

sitive to those harmonies which affect other nations in a greater or less degree. The courage that can turn defeat into song and march to future triumphs over the bodies of the slain, is it not the right characteristic for every soldier? "He who fights and runs away, may come again another day."

The Possibility of Overcoming Death.

THE NECESSITY for a baptism has been spoken of in connection with more than one body of people. The thought seems to be that there are times of refreshing when the influence of the same King who walked with Adam in the cool of the day in the garden, comes down upon needy, thirsty souls.

Just before the Christ came, there was a rumor throughout the cities of the Jews that one should be born to save the world. Just how it was to be done no one seemed to know, except the leaders of the Jews in their synagogues. These grave doctors of the law were sure he was to be a temporal king to drive away the Romans and put the Jewish nation at the head of the world's armies. There was a stir and a murmur, "This is he," or "Here he may be found," and one by one, many claimants foisted themselves on the attention of the public. By and by the true Leader came, born in a manger, and he seemed at first to disappoint everybody's hopes. But the issue of the event has shown Christ and not Socrates, on the throne of the world's affections.

What is the rumor about today? What is the thought that is stirring different groups in various parts of the world? It is that some are to overcome death. How is it to be done? There are various claimants for the privilege of settling this question, but thus far nobody has given a practical demonstration of the method. There is, however, sure to be a relief for the over-burdened heart of humanity, sick for the sight of its Father's house, of its origin, of its destiny. The fact that this great hope stirs anyone in an age like this, is an indication that the subject is dear to men, and that somehow, some way, a great fact in life has been fixed in language; viz., the entrance upon another sphere of existence without the death shadow on the brow.

How did the idea of a supernatural entrance into an interior sphere originate, if it has no fact in physical life? It is not remote from possibilities of realization in the future, nor has it been neglected by the men of the past. It has taken its place in the literature of the Old Testament, and also in the Greek. The thought is in the air today, and men are watching to see who will make it evident.

Jesus said, "If ye ask anything in my name it shall be done." To ask in the name of Christ in the highest sense, is to come into his name, which means into the powers of Divinity which he enjoyed, having the immortal flesh. Again he said, "Where two or three are gathered in my name, there am I in the midst." This was shown on the Mount of Transfiguration where Moses and Elias, with Christ in the midst, appeared to the wondering gaze of the Disciples.



In The Editorial Perspective.

THE EDITOR.



APRIL THE TENTH is appropriately observed and celebrated by the Koreshan people at Estero and throughout the world. The day and the ceremonies have been denominated the Lunar Festival, in commemoration of the birth of VICTORIA GRATIA, the Pre-Eminent of the Koreshan Unity. Directly opposite the April sign Aries, is Libra; the line connecting the two constitutes the axis of the coördinating signs. The Solar Festival of the Koreshan year occurs on October Eighteenth, which is annually commemorated in honor of the birth of the Founder of the Koreshan System. These days constitute the two distinctive and prominent holidays in the Koreshan calendar. With them are associated the thoughts of themes, than which no greater ever stirred the heart and soul of man. Christmas means much more than a mere birthday; about it are clustered the promises and possibilities of the Christian gospel. Easter is far more than a holiday; it was instituted in celebration of the great victory of the Christ over death; it was the Passover—his passing over from the natural world to the divine heavens and the mortal hells of the Christian dispensation. The Paschal Supper, the crucifixion, the resurrection, and the ascension are events in the Christian gospel grouped within a few weeks, all pregnant with meaning because they were events happening to the great world-Redeemer. We have passed from the Christian to the Koreshan dispensation. Another order follows the Christian system; other holidays take the place of Christmas and Easter because other manifestations occur in the line of divine progress. About the Lunar and Solar Festivals of the Koreshan calendar cluster the promises and possibilities of the scientific gospel of Koreshanity. Jesus the Christ brought to the world the doctrine of the divine Fatherhood; he did not say anything about the so called brotherhood of men of the present mortal state; he set forth the hope of the fruition of the age in the great Brotherhood of the Immortal Men. The Christian world has not understood the doctrine of the Fatherhood. Hearts have cried out for a knowledge of the "Mother side of God." There was no element of the Motherhood in the doctrines of Calvinism; but Wesley thought that the mother side of God was found in the tenderness of Jesus. The nearest approach in Christendom to the Motherhood of Deity was the early belief in the divinity of Virgin Mary. The Catholic system exalted the Virgin to a high plane in the divine economy. They had a view of the Father, Mother, and Son; or rather, Father, Son, Holy Spirit, and Virgin Mary, the mother of God. Thus in divine glory there was supposed to be three or four personalities constituting the divine family. But Jesus himself was Father, Mother, and Son in one. Koreshanity's great revelation is not only concerning the Creator and his cosmos, but of the Motherhood of God. Jesus emphasized the Fatherhood of God because he was manifest as the Seed of divine perpetuity; the matrix of regeneration was the church, a type of the Motherhood of the manifestation of the divine Sonship at the end of the Christian dispensation. Now, at the approach of the har-

vest of Immortal Men, the doctrine of the Motherhood is made prominent; and the proclamation is made to womanhood to aspire to the greatest heights of the essential glory of the Almighty. We are nearing the time of the freedom and exaltation of woman; and the science of her deliverance should stir and thrill the feminine heart of the human race and cause millions to rally round the standard of scientific purity and chastity. It is all-important that the greatest efforts be put forth for the birth of the Sons of the Most High. Their manifestation is a necessity; the cry of race-suicide raised by those who advocate wholesale production of mortal offspring, is a false cry. Mortal generation for the present is insignificant compared with the momentous question of the coming of the higher race. The race will be saved and perpetuated through application of the principle of celibacy—that of conservation, polarization, and utilization of the vital forces of life for the sake of the new order. The end of the dispensation is here. The New Jerusalem is located as the divine Bride in the spiritual world; its channel of downflow, its avenue of descent, is manifest; and the personality is chosen to receive the central baptism; and in the conjunction of the heavens and the earth, the unity of the Sun and Moon, will be involved the fulfilment of the promises of the Immortal Life.

WHAT ARE the links between Deity and the physical cosmos? A reader of a mental scientist publication desired an answer to such a question; so she asked where, in the creation of the visible universe, does the action of the divine mind cease and the visible manifestation begin? The answer given is to the effect that though the idea is inherent in the divine mind, "there is no missing link between cause and effect, the latter being but the visible manifestation of the former;" and "the necessity for the expression of the divine mind is the cause which produces the effect upon the material plane, and is expressed by and through material thought, or otherwise it would not be known." The reader ought to be very thankful for so short an answer, for if it were longer, there would be a still greater and more hopeless tangle. What the person desired to know was something of the processes that intervened between the action of the divine mind and the expression of that mind in the visible world; what are the laws of expression, the principles of manifestation; in other words, *how* is the mind of Deity *let down* to its forms of expression in the cosmos? The suggestion that there is the idea in principle called God, and presto! change, there is the physical cosmos, is not satisfactory to the genuine truth seeker. Mental science so called signally fails when it comes down to details, down to the practical. The vagaries of a false idealism are neither definite nor broad. Koreshan University traces the line of descent of the divine mind through all the activities of the planes and forms of existence, step by step, until the mineral cosmos itself is reached. It shows that the links of life are numerous; they are all subjects of definition and description; and the laws and princi-

ples active throughout the whole, up and down the great ladder connecting the lowest life and the Most High, are subjects of definite and scientific revelation. The function of every form is disclosed, the use it performs in the universal economy, and *how* it performs its part in the line of expression of the mind of Deity in the universe of existence.

WE ARE sometimes asked what we have thought of the difficulties that Moses Harman, the editor of a publication called *Lucifer*, has had for some time past with the postal authorities. A number of issues of that publication have been excluded from the mails on the ground of alleged obscenity, and the editor is serving under the sentence of one year's hard labor in the penitentiary. This is his second experience of the kind. It does not appear to us that the postal department of the United States has any particular grudge against *Lucifer*, nor that the action of the department may be taken as persecution. But be that as it may, the editor of *Lucifer* might have easily escaped such experiences had he exercised a little caution and discrimination. He has never been convicted for anything he has ever written, but for publishing articles written by others. He opened his columns to every Tom, Dick, and Harry that might choose to write on subjects relative to sex, and a disgusting botch many of them have made of it. The publication is repulsive to many people of refined taste, not because they are "hit," but because of the very coarse, rude, and unrefined manner in which the subjects are sometimes discussed. This is apart from the question as to the right of free speech. For our part, we have never seen anything in *Lucifer* that appeared to us to be of much value. We certainly do not endorse the phases of free-love-ism that it advocates, nor the so called remedy set forth for sex evils. If the bars and hedges placed by society and custom, about the sex functions, were taken down, the consequences to the human race would be far worse than under the present conditions. The world needs wholesome and scientific restraint along those lines. The science of sex is the science of life, the science of creation; and the subjects of the uses of sex and sex energy, and the scientific remedy for sex evils, may be effectively discussed in refined language. But from much that is written in so called sex-radical literature, may the powers deliver us!

IT IS THOUGHT by some members of a society of research into psychic phenomena, that hypnotism may prove that reincarnation is true. A young girl, under the influence of a hypnotist, related incidences which seem to have occurred in previous embodiments, some parts of her narrative being "verified" by those remembering the tragic career of some one in former years. The object of such societies is to collect all available facts and fancies relative to manifestations of the mysterious; and then when it is thought that a sufficient number of records are obtained, some one may endeavor to construct a theory, arriving at conclusions through empirical methods. If the attention of investigators were turned to the principles and laws of correspondential analogy and comparative anatomy, they might achieve something in the line of reasoning. Koreshanity demon-

strates that re-embodiment and reincarnation are actual processes of perpetuity of the life of the human race; and it makes the demonstration through applying the simplest principles of analogy to the facts of existence as already known. The deductions are absolutely correct, and the conclusions thoroughly scientific and self-evident. The Koreshan scientist reasons from the standpoint of central principles; modern scientists attack a problem empirically from the very outside circumference of the field of observation. Societies of psychic research, inclusive of so called spiritists, are in reality rank *materialists*; they seek material signs, and their conclusions are forced and fallacious. Every one who knows anything about the laws of seed-sowing and harvest ought to know that if law obtains throughout the universe, re-embodiment and reincarnation must obtain in the world of human existence.

THE ALGECIRAS conference is one of those long-drawn-out affairs that most people seem to tire of quickly. Peace seems to be costly the same as war. The people of the world are not sure they want many peace conferences; they lose interest in them. Peace courts may be to war what criminal courts are to murder. Both murder and war grow out of hate. The cry of war is sometimes a cry for justice, but oftentimes for revenge. Statutes forbidding murder are published in every country; but murderers are still numerous. There may be arbitration courts, but there will be war for a while yet. There is so much discussion in the court room over the guilt or innocence of the red-handed; so much trickery on the part of the lawyers; so much mis-carriage of justice, that frequently people ignore courts and deal directly with the criminals themselves. Similarly, there is so much talk and so little action in peace conferences and courts that the people would rather see issues settled by war. Peace conferences are dry and uninteresting; war is exciting and in keeping with the demand for news. Thousands and millions would rather see France and Germany fight on the sands of Morocco than to quibble at Algeciras. When there is war the newspapers contain numerous dispatches, flaming head-lines, and startling photographs; but the news from Algeciras appears in obscure corners. The word Algeciras may become synonymous with the tedious and the uninteresting. In the meantime, the world yawns and waits for the thing to come to an end; they think it is a perfect bore.

A WESTERN evangelist's whistling chorus saves many souls, it is said. Recently, in three weeks' time more than one thousand people have been "converted" under the influence of his preaching and the whistling choruses. The idea is to have everybody join in the music of the songs. Those who cannot sing are asked to whistle. The news of the innovation got abroad, and thousands came to church merely out of curiosity—and many got "converted." It is said that on account of the new idea, the success of the revivals is the greatest ever achieved in the West. It is a pity the scheme was not thought of before; for what might have been the result if whistling in church were introduced long ago? Surely, the whistling religion is great, and the Western evangelist is its prophet!

The Open Court of Inquiry.

THE EDITOR.

The Origin of the Holy Spirit.

"It is a fundamental doctrine of Koreshanity that there was no Holy Ghost until the Christ went away, and that in his translation or theocrasis his body was converted to the Holy Spirit. The Apostle does say (in John vii: 39), 'The Holy Ghost was not yet;' but in John xx: 22, we are told that Jesus breathed on his Disciples, 'and saith unto them, Receive ye the Holy Ghost.' Elizabeth was filled with the Holy Ghost when it had been 'the sixth month' with her; and then the Holy Ghost overshadowed Mary; and after the birth of John, 'his father Zacharias was filled with the Holy Ghost.'

"You teach that thought is substance, and that it is communicable from one person to another. The Christ was holy, materially and spiritually. Why, then, could he not think on a person and impart to him the Holy Spirit? And did he not do this in the case spoken of in John xx: 22? He said plainly, 'The words that I speak unto you, they are spirit and they are life.' How then could it be said that 'the Holy Ghost was not yet given,' or 'was not yet?'

"You also say that John contained the spirit of God, and that that spirit passed to the Christ when John baptized him, and that that fitted the Christ for his great work. Now God is a spirit; the Christ was God, but the Christ was not a spirit. The Word was God, and the Word was made flesh in the person of the Christ. Then Christ the Lord was God the spirit materialized. This being the case, how could God the spirit have been in John ready to baptize the Christ with the Holy Ghost? You did not say God the spirit, but the spirit of God; but is there any difference? How could the Christ be baptized with the Holy Ghost if there was no Holy Ghost until his translation? How could he baptize or impart the Holy Ghost to the Disciples, as it is said he did in John xx: 22, if there was no Holy Ghost until his translation?"

It is, rather, a fundamental doctrine of Koreshanity that the personality of Jesus was the source of all that great power that came upon the Disciples and the primitive Christian church; for the power they received was the power of the man Jesus which he, through his translation, imparted to them. The substance of that power was the Holy Spirit, the spirit of the combustion or theocrasis of him who was essentially the incorporate seed and source of life. But the Holy Spirit, as the divine influence or mentality, was present in people specially moved by that power, before the baptism of Jesus by John the Baptist.

The term Holy Spirit is used in the

Scriptures in both general and specific senses. In the general sense it refers to the substance of divine impulses which moved priests and prophets to perform their work. The divine power came down through the Jewish dispensation through the lines of prophets, priests, and kings; and these lines finally converged in Jesus the Christ, as the complete embodiment of the divine Being. At the terminus of a given line Jesus was begotten; for the divine mind of a specific degree overshadowed the Virgin. Near the same time, *another* line terminated in the birth of John the Baptist, who was the Baptist or Baptizer, because he was destined to impart to Jesus the central Spirit of the Almighty, the Eloah, the spirit of Elijah.

The man Jesus was developed from the human race; he came up out of the mortal hells, born the immortal man, for he was the resurrection; and while he was perfect physically, and functionally biune or immortal, he was not the *Anointed*, the Christ in the fullest sense, until he was anointed through the office of John the Baptist. It was then that Jesus entered into conjunction with the spirit of Eloah; then Eloah became incorporated in the proper personality of God and became at-one with him. The process by which the Word was made flesh was twofold; the first was in gestation after conception by the power of the Spirit of the overshadowing; the second was in the conjunction of Eloah with the Man.

Thus it is seen that before the baptism of Jesus by John, the Holy Spirit was operative in others; but after John's baptism, Jesus became the fullness of the Godhead bodily. In the interval between the baptism of Jesus by John until the translation of Jesus, there was no Holy Spirit in that special sense which involves the thought of the great pouring-out on and after the day of Pentecost. The Holy Spirit "was not yet," and *could not be*, until the Christ went away; for Jesus told his Disciples that if he went not away the Comforter *could not* come to them. He went away and the Comforter came as promised. The Holy Spirit came upon

the Disciples on the day of Pentecost, not before. The Spirit did enter John the beloved Disciple at the time of the translation; thence descended to James and Peter; and from the three the great baptism proceeded.

Jesus breathed on his Disciples when he was yet with them, and said "Receive ye the Holy Ghost." It does not mean that they received the Spirit of the great outpouring then; but rather "a holy spirit," as the Greek has it, that prepared them for the great baptism to follow. All through the ministry of Jesus, when he was teaching his Disciples, he imparted an influence, a spirit that was *holy* as contrasted with the spirit of mortality. In a sense the Messianic baptism covered a period of time, in which spiritual entities were transmitted from Jesus to his followers; but the progressive baptism but prepared the way for the climax, when the spirit of *his whole self* was transmitted to them.

The special meaning of the term Holy Spirit is the spirit or power that emanated from Jesus upon his departure from the natural world. He departed through being made spirit; the substance of that spirit was the Holy Spirit. The identity or individuality of Jesus was in and through all the working of the wonders by the Disciples in the early church. It was Jesus who was visible to Stephen in his martyrdom; he spoke to the Apostle Paul, and every convert was baptized in his Name. "This same Jesus" came to them through the Comforter.

Jesus the Christ entered the human race again; he promised his Disciples he would come into them; and he did so. He showed them how and where he would go when he symbolized his departure at the Passover or the Lord's Supper. He was their Bread; he was the blood that was to cleanse and save them, for he was their life. The identity of Jesus the Christ in the Holy Spirit is absolutely established in the records of the work and epistles of the Apostles. He was the unity of God and man in his personality; he was the *nexus*, the seed point. He poured out what was involved in him; his life

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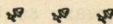
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went out into various lines, as it had come to him through various channels. But in him God was concrete as to his descending life; he was flesh, the immortal flesh, which was the source of the immortal or Holy Spirit.



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We are pleased to note the generous assistance rendered on behalf of our publishing interests, by numerous readers and friends in various parts of the world. Many are making a specialty of interesting their friends and neighbors in our literature, and not a few subscriptions have been forwarded very recently; and in many cases during the past several months, friends have been rewarded for their efforts by seeing others converted to the Koreshan Gospel of Science. Besides liberal assistance in obtaining subscriptions, circulars have been distributed, and many orders sent us for literature supplies for active work. We highly appreciate all these efforts for the Koreshan cause, and hereby extend to all a hearty vote of thanks.

The outlook for our work is bright. It is becoming easier to interest people in Koreshan Universology than ever before; and we, as well as our friends everywhere, are greatly encouraged. Thousands of people are in process of preparation, by circumstances and environment and general breaking away from old dogmas and beliefs, for acceptance and comprehension of the Koreshan System. It is our duty to find them, and place before them the great truths of life for which the world has so long waited.

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Our friends who are endeavoring to interest others in the Cellular Cosmogony will find the new scientific game, "THE COSMIC CELL," very interesting where a few friends are gathered together for a pleasant social evening. The game is simple and easily understood. It answers about 280 questions on Koreshan Astronomy. There are 56 cards, and each card presents a phase or subject of astronomy distinctly its own. We have printed quite an edition of this game, and should like to see it placed in many homes for very profitable entertainment. The price is only 50 cents, but it is worth a great deal more to any student of Koreshan Universology. Our friends who have ordered "THE COSMIC CELL" are much pleased with the idea.

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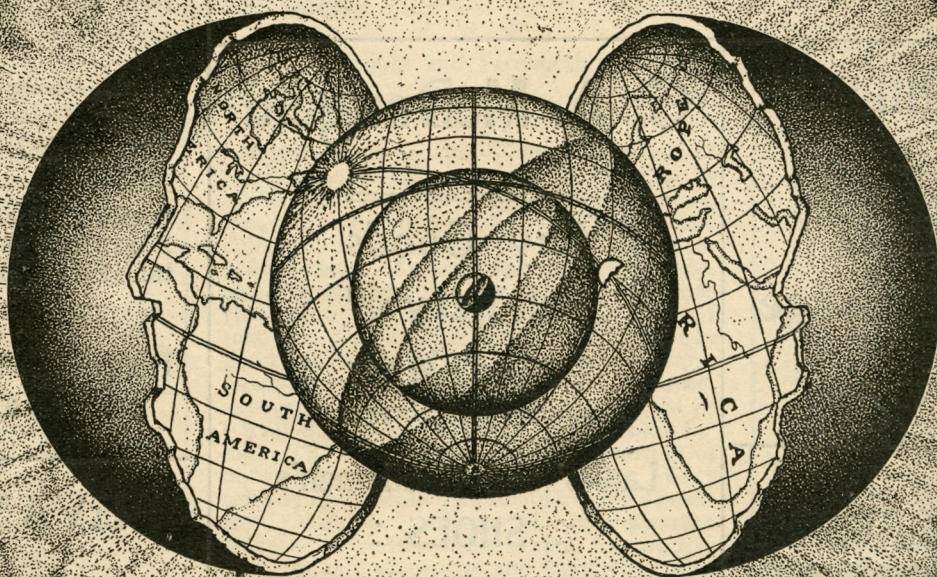
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